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"Speak unto this people that they go forward"

New York Chicago
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THE UNITARIAN ADVANCE

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A SILLY paragraph of "news" trickles by way of the Associated Press from the Far East to the desolations of Southwest Texas. It is too silly to be true, we are sure, but it may well serve us for a text. This paragraph states that a certain Unitarian church in New England has suspended services in order that its people may devote their Sunday mornings to cultivating their garden plots against the coming food famine which war threatens. So our enemies slander us!

* * *

FOR of course this can't be true! Unitarianism claims above all things else to stand for sanity in religion—and this would be insanity in its crudest form. We need, beyond all doubt, especial diligence and industry in the future-looking concern of provisioning our own people, and the world for that matter, against exceptional conditions of war. As the people of America are temperamentally resourceful, sensible, and quick to respond to exceptional situations, however, we have no serious worry as to the manner in which this issue will be met. But the conservation of spiritual values, the cultivation of spiritual ideals, the unremitting emphasis of life's noblest needs and aspirations, are by no means the least of the time's necessities. Never so much as now was the thing that religion stands for so vitally important. The worst sort of treason which the nation could suffer, just now, would be the recreancy of the churches to their own high mission before the crisis of the hour.

* * *

FOR church's "bit" in the service of the hour is not to try to do in amateurish way what other organizations can do better and more congruously in their expert way, but to do the one thing which no other organization can do so well—a good deal better than it has ever been done before. We may trust a multitude of other organizations to kindle the zests of dramatic patriotism; to stimulate enlistments; to further the noble enterprises of Red Cross work and the like; to bring home to people the pressing necessities of material providence and industry. We may even trust to other voices the heavier part of the responsibility of interpreting "democracy," "civic duty," "preparedness," and "social togetherness" in their last refinements of twentieth century significance; though the modern preacher has inevitable temptation to preach much economics and civics, these days —in the name of religion. Let him do so if he must; but the preeminent business of the church today—its noble "bit" in the great adventure of "making the world safe for democracy"—is to urge more strenuously then ever before for its own ideals; to conserve for peoples more or less mad with the rage of war time, the exaltations yet of the soul's chief concern; to inspire brave soldiers and nerve brave nurses; to give courage to those who must more painfully wage the home tasks of a war-stricken people; to strengthen those who must suffer and endure the tragic tests of times that try men's souls—not less but more of that peculiar thing which the church has to give is supremely needed. Not one church that is fit to be called a church at all can be spared of the doing to the utmost efficiency just that which a church is peculiarly called to do; and he who imagines for a moment that religion's interest ever becomes subordinate to any other issue in a great nation's need entirely misses the point as to what religion really means.

* * *

UNDOUBTEDLY the most pitiable aftermath of any great war, however noble the principle for which it is waged, is the consequent wastage of "ideal-stuff;" the deadening of the finer sensibilities and refinements of peoples engaged. At the best all war is brutalizing, and peoples cannot engage in it without high risks of costly brutalization in their own fibre. Art suffers most not in its choice masterpieces destroyed through the vandalism which demolishes cathedrals and ravishes art galleries, though that is pitiable. Lit-

erature suffers most keenly not through the slaughter of so many of her rarest votaries whose temperamental romanticism urges them into the ranks of fighters, though the wasting of genius here is great. The chief costliness is in the inevitable debasement of whole people's ideals and refinements of soul because of war; the blunting of aspirational appetites and tastes, the arrestation of the subtler tendencies toward cultural progress. More now than ever before is needed, then, the unremitting, consecrated, valiantly self-denying pains of service on the part of those with whom the business of conserving the ideals and refinements of man's spiritual nature rests, to do all they can to make this wastage as little as possible —to combat stubbornly the debasing tendency of the evil times and to hold aloft still the symbols of the divine amongst men. The President in his splendid war message spoke with a noble accent of patriotic idealism. But the average accent of patriotism is far from being idealistic. The very stress of material needs today must tend to weaken the normal interests of life's higher things. Shall the church haul down her colors before the materialistic exigencies of the hour? Nay, rather insist on the leaven of her spiritualities mixing with the meal of life's grosser concerns. *The world needs to be saved, as never before, from the Devil of its worst*; and needs to be saved not by rhapsody, not by shrieking stress on "other-worldliness," not by sentimental emotionalisms of any sort—but *by the sanity of exalted idealisms.* Unless the Unitarian church is today ready for the scrap heap, it must prove itself ready for the most splendid test that has ever confronted it. Only an enemy amongst us could persuade us that just now the enterprise of any faithful Unitarian church were subject to temporary postponement.

* * *

IT IS sad to receive now and then indubitable reports that the bigot is busy at his folly in these days of patriotic nerve-rack. The minister of our church in Portland, Me., was "burned in effigy" before his own church building because he ventured to speak as his conscience prompted him on the issues of war. And that was not the worst of it. A rabble burned the effigy; but a company of respectable men and women calling themselves Unitarians voted to force that minister's resignation, because he persisted in the Unitarian tradition of speaking straight to his own soul's vision. In other places ministers have had to resign or have been summarily dismissed because of their "minority attitude"—for conscience' sake. We rejoice that several of our churches have taken a more rational course under similar circumstances. The Church of the Messiah, New York, unanimously voted not to accept the proffered resignation of its pastor, Rev. John Haynes Holmes, after he had felt impelled to preach a most forceful sermon against the President's war message, although the majority of its congregation did not agree with the minister in his vehemence. A writer in the *Christian Register*—a man whom we all honor—took occasion to urge recently that at the biennial meeting of the General Conference to be held at Montreal, next fall, it would not be fitting to have the "Report of the Council" presented by a man whose views were known to be hostile to that declaration of war which had brought Canada and the United States together in the great world tragedy—and pleading therefore that some one else than the present Chairman of the Council be selected to make that report. Whereupon the minister and the president of the Montreal church united in a manly letter requesting that no change in the normal course of things be made for such a reason—a splendidly sensible and Unitarian attitude for them to take.

* * *

FOR how slow some of our churches and people are to realize what the very essence of our Unitarianism is!—that to attempt to stifle the honest utterance of conscience, or to assume that anybody or any cause can be seriously hurt by giving any man amongst us his free chance to speak his honest conviction would be to betray the very principles for which Unitarian churches are built. It would be a permanent cause for shame to all American Unitarianism, if John Haynes Holmes should be asked not to do what normally it is his function as Chairman of the Council to do, at a meeting of a General Conference, simply because he entertains views about the war which so many of us

do not share with him. It is already a shame upon our body that a church with so noble a history as the old First Church in Portland should have done the pre-eminently un-Unitarian and intolerant thing which it did, because its minister had the courage of his convictions at a trying crisis in his ministry. And this we insist upon without qualification—ourselves not agreeing at all with the conclusions which Mr. Holmes and Mr. Joy have reached in this grave matter.

* * *

THERE is, of course, another angle of serious import involved in this matter of disagreements between congregations and ministers as to "pacivism" and "patriotism." Without knowing the particulars of any case, we cannot help suspecting that in some cases the reason why some churches have intolerantly dismissed their ministers for saying unpopular things, while others have refused to accept proffered resignations even though dissenting strongly from their preacher's words, is not wholly a difference in range of tolerance. It may sometimes turn on the "way the word is spoken." Do preachers always realize the stern responsibility not only of "speaking the truth fearlessly," but "speaking the truth with love"? Do they always realize that tolerance faces both ways, and that in a communion in which the doctrine of "infallibility" is summarily repudiated for Book and Pope, an assumption of personal infallibility on the part of ministers of judgment is singularly out of place? The crowning offense of the zealot who denounces the "pacifist" as traitor and slacker, on the one hand, or the zealot who for 'conscience' sake must speak of patriotism always with a sneer and call the enthusiasm of warfare but "the insanity of brutish passion," on the other hand—is after all perhaps the effrontery of "cocksureness"! Why be so vehemently certain that one's own conscience has the only direct wire of connection with the Central of God's omniscience? Why may we not all wisely suffer a certain restraint of modesty in these days, and while speaking bravely, eagerly, sternly, indeed, to the light of one's own reason and conscience, yet seek to speak with the poise and patience of the prophet who realizes that even preachers are sometimes mistaken, and that the whole truth of God is a big, big thing, never yet imparted entire to any single living soul! The times indeed demand courage in plain speaking—demand not the suppression but the full recognition of the rights of free thinking and free speaking—demand the prophetic loyalty of those who seek the truth at any cost; the coward who is afraid to face the opinions of the people he doesn't agree with is of a sort with the coward afraid to face the bullets of the enemy in the field. But never as today should the quest of truth be so scrupulous as to its accuracies and magnanimities, so patient as well as brave, and so sternly insistent that the cheapness of smart phrase-making and self-satisfying brilliancy of tirade shall be left out of all one says for conscience' sake!

* * *

ABOUT the best thing written concerning the war in these days when so dreary much is being written, is an article entitled, "Oh, Ye of Little Faith," by our master of spiritual sanity, William Channing Gannett—first appearing in *Unity* as a letter to the editor, and reprinted in a recent issue of the *Christian Register*. It is a noble forth-setting of the better side of what the great world tragedy involves—the exulting faith that out of evil so much of good is surely coming. Is it not well to emphasize this point of view?—to insist on the prerogatives of fundamental optimism? This is not an attempt to drug the soul with spiritual narcotics into a serenity of comfort not genuine. Dr. Gannett has no mitigations of the unescapable wrongs and horrors of warfare. But when the Stranger of Adversity suddenly has beset the world in the harsh hour of woe, why not wrestle with the Stranger to the breaking of the day—*and make him give the blessing!*—and be sure the blessing is there to be given—an eternally divine blessing, to be had for the wrestling! We believe that Dr. Gannett's article might well be issued by the American Unitarian Association as the *best Unitarian word* to meet the issues of the hour, to express our dominant spirit and ideal. It would be—not "War Bulletin Number Something"—but "Bulletin of Peace through War," needing no serial number, because of itself conclusive!

A Study of the Master-Teacher

By Rev. Howard Almeron Pease,
Minister of The First Unitarian Society, Ithaca, N.Y.

SEVERAL years ago, in reading Painter's *History of Education*, I came across these words: "The education of paganism was imperfect. It was controlled by wrong principles and confined within too narrow limits. It did not grasp the worth of the individual in all its fullness. It never freed itself from the narrowness of national character. . . . . But with the advent of Christ into the world there came a new era in education. . . . . Christianity placed education upon a new and immovable foundation."

In the same chapter I found quoted with approval, these words of Paroz: "Jesus Christ, in founding a new religion, has laid the foundation of a new education in the bosom of humanity;" and, also, the no less striking testimony of Karl Schmidt: "By word and deed, in and with his whole life, Christ is the teacher and educator of mankind."

If these words were found in some book issued by a tract society, if they occurred in some cheap "Manual of Bible Study," distributed by a missionary organization, if they had been uttered by some young minister in the enthusiasm of an extempore address before a convention of Sunday school teachers, they might, perhaps, be attributed to a pardonable ignorance of educational matters, or to a narrow-minded religious zeal without knowledge. But neither of these charges can justly be brought against the men whose utterances I have quoted. They are speaking, not from the viewpoint of religion, but from that of education. They are competent to judge; and their verdict is that greater than Socrates, Plato, or Aristotle—greater than Pestalozzi or Horace Mann as a *teacher* and *educator* is the young rabbi of Nazareth.

Nearly nineteen hundred years ago this young man began his ministry. It is a noteworthy fact that, so far as we know, he did not write a single line to be handed down to future generations, as Moses did centuries before his time, and as Mohammed did centuries after it. He did not even take the pains to reduce his message to systematic form; and yet he declared that while heaven and earth shall pass away, his words shall not pass away. Upon what did he depend for permanent results? He took a class of twelve men and taught them.

President Garfield said that his ideal of a college was a log with the student seated upon one end of it, and Mark Hopkins upon the other. In a college much like this were the twelve apostles trained; and when at the end of their course they went out from that school to continue the work which the Master's death had left unfinished, "these unlettered fishermen," as some one has said, "had become orators that moved the multitudes and confounded the doctors—and thinkers that had sounded the Scriptures and the human heart."

Such men must have had a great teacher!

If "to educate is to develop power," then Jesus of Nazareth was a great educator; for from that day to this his teaching and his life have powerfully influenced mankind for good. No broad-minded student of education, therefore, whatever may be his religious beliefs, will neglect to study carefully the Methods of the Master-Teacher.

One who does this for the first time cannot fail to be impressed with the consummate skill with which the great teacher approaches his task. It is an aspect of his work which has often been overlooked. That the truths which he taught were of vital importance to men we have always known; we have not always noted the tact with which he pressed those truths home to mind and heart.

1. Take, for example, this foundation principle of modern pedagogy that "the teaching should proceed from the known to the related unknown, from the concrete to the abstract, from the simple to the more difficult, from the particular to the general." All his teaching is in accordance with it.

As a single illustration, note this from the teaching on the Mount: "Ye have heard that it was said to

them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment." Here was the known. All his hearers were familiar with this prohibition of murder, and approved it as just and good. He and they accepted it as from God; and in appealing to it, they stood on common ground.

"But I say unto you, That every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Blockhead, Simpleton, shall be in danger of the council; and whosoever shall say Thou fool, shall be in danger of the hell of fire." To have in your heart a feeling of contempt or hatred for a brother —that is the danger point. It is from such feelings that murder proceeds.

No less than six times in half a chapter does he lead the thoughts of his hearers back to some old-time saying with which they are perfectly familiar, and which they heartily approve, in order that from that common ground he may lead them to a deeper appreciation of the truth there taught.

An incident recorded in the tenth chapter of Mark shows with what skill he leads from the particular incident to the general principle: The young man who has great possessions has just left them, and Jesus is saying to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" The disciples are amazed, but he continues, "Children, how hard it is to enter into the kingdom of God!"

Not, "how hard it is for them that trust in riches to enter into the kingdom" —as both the Authorized and the Revised Versions have it—that, as Professor Bruce pointed out, was to the mind of Jesus "not merely difficult but impossible"—but how hard it is for any man to enter the kingdom! The rich man doubtless has his peculiar temptations, but so does every man. After all, "it was not chiefly his riches, but his heart that sent him away sorrowful, and a like heart is in all men."

Thus by a single sentence does the Master Teacher lead the minds of his hearers from a particular incident to the wider truth; and from fruitless speculation concerning another to serious thought concerning themselves.

2. Do not, says the modern educator, tell the learner what you can guide him to discover for himself.

"And he spake to them many things in parables." Why is it that nearly one-third of his recorded teachings are in that form?

It may be answered that a parable fulfills the requirements of the principle already referred to. It leads from the known to the unknown, from the simple to the more difficult, by easy steps. True; but a better reason is that it sets people thinking for themselves. Take for example that matchless story of the Prodigal Son and the Bereaved Father. It may well be that some who heard it for the first time were cut to the quick by the picture of a home in which love failed to find expression—a home in which the faithful Elder Son could complain with truth that during years of toil he had never received so much as a "kid" that he might make merry with his friends—and would return to their own homes to make them more sunny, and life in them more worth the living. If so—well.

But others would say, "This man is more than a mere story-teller; he is first of all a teacher of religion. A parable is a comparison—'an earthly story with a heavenly meaning.' He is continually saying, 'The kingdom of heaven is like—.' Now, who is the Father in this story? It is my heavenly Father. And who is the son, wandering far from home? It is I, myself. I will arise and go to my Father, and will say unto Him, Father, I have sinned."

Jesus was an expert in stimulating the intellectual and spiritual natures of his hearers. The minds of the disciples were *not* bottles into which he poured a certain amount of truth day by day, but living springs, kept sweet and pure by the activity which he inspired.

3. But modern teachers make much of nature study. Did the Master-Teacher care for nature, and did it bring to him a spiritual message?

"From the fig-tree learn her parable;" "I am the vine, ye are the branches;" "The kingdom of heaven is like unto a grain of mustard seed;" "It is likened unto a man that sowed good seed in his field, but while men slept his enemy came and sowed tares also among the wheat."

The seed sown on different kinds of

soil, the foxes of the field and the birds of the heaven, the hen gathering her chickens under her wings, the herbs of the garden, and the tree planted in the vineyard, speak to him of the kingdom of God. The lilies and the grass, the sunshine, the lightning and the rain, have for him a spiritual message.

It has been truly said that it is possible to picture the nature-world in the midst of which Jesus lived from his parables and figures of speech. It was from the Man of Nazareth that Mrs. Browning learned that

"Earth is crammed with heaven,
And every common bush afire with God."

One of the finest of his nature-parables is recorded in the fourth chapter of Mark: "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."

This has been called "the most fundamental of all the parables . . . . . fundamental because it contains the truth about the adaptation of seed and soil which underlies all the analogies drawn from the growth of the seed."

"Of itself the earth brings forth fruit" when seed and soil are brought together. They are adapted to each other. So it is with the heart of man and the truth. We can safely bring them together and trust the results to God. It is this confidence in the truth and in men that explains, on the one hand, the apparent prodigality of his teaching, and, on the other, his conviction in the final triumph of the truth. He never saves up truth for a more auspicious occasion or a larger audience, as ministers have been known to do on a rainy Sunday. An audience of one receives his best, and this without regard to the moral character of the listener. With lavish and impartial hand he scatters precious seed on every kind of soil—shallow ground, stony ground, thorny ground, good ground. He knows that some of it will be stolen away almost at once, that some will quickly wither, and some will be choked, but some of it will grow and bring forth an abundant harvest, thirty-fold, sixtyfold, a hundredfold. We can trust the truth and the heart of man when they are brought together.

4. So also the daily lives of men—their relations to one another in the home, or in humble business transactions—were used to teach the duty of men to God, and to one another as children of God. "If your son asks a loaf, will you give him a stone? If he asks for a fish, will you give him a serpent? Well, if you give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

He rebukes the Pharisee and defends the woman who is a sinner by the story of the two debtors, one of whom owed five hundred shillings, and the other fifty. He taught that one's life consisteth not in the abundance of the *things* which he possesseth, by the story of the man who supposed that with a barn full of grain he could satisfy the hunger of his soul. "I will say to my soul, Soul, thou hast much goods laid up for many years." The story of the unmerciful servant shows the duty of forgiveness. To the man who quibbled over the application of the word "neighbor," in the command to love his neighbor as himself, he told the story of the Good Samaritan who showed mercy to the man in need. Then he said, "Go, and do thou likewise."

By simple illustrations drawn from the common daily life about them with which they were familiar did the Master-Teacher unfold and enforce the underlying principles of ethics and religion.

5. Know thyself thoroughly, the student, and the subject, says the modern educator to the prospective teacher.

If one were to characterize in a single word the teaching of Jesus, taking into account both the matter and the method, one would say that it was "Masterful."

His self-mastery was complete. Under the most trying circumstances, when his reputation, when life itself, when that which was infinitely dearer to him than life—the welfare of the kingdom of God—was at stake, he never lost his self-mastery.

How thoroughly he knew his disciples—much better than they knew themselves—and his treatment of them was

such as to develop just that in them which was best. If the generally accepted interpretation is the true one, he transformed a "son of thunder" into the "beloved disciple;" and in the case of Peter, he took in hand a nature as shifting as the sand, and made it as solid as the rock.

And how thoroughly he knew his subject.

Years ago the leader of a teacher's training class said to his pupils in my hearing: "When you go to your first school, probably on the first day, some pupil will ask you a question the answer to which you know perfectly well. But do not answer it. Say to him—'Don't you know the answer to that question? I am not going to tell it to you. Look it up and report to me tomorrow.' For," he continued, "before you have taught many days that pupil, or some other, will come to you with a question that you cannot answer. Then say, 'Is it possible that we have in this school a pupil who does not know the answer to that question? *Look it up for me tomorrow!*' And do not forget to look it up for yourself that night."

It is a simple device which has proved a present help in trouble to many teachers. I recall it in this connection in order that I may remind you that there is nothing like it in the reports of Jesus' teaching which have come down to us. The question came, *and the answer was ready!* He never asked for time to think it over; and he never modified a statement, and was never proved to be in error. And it is a remarkable fact that after nineteen hundred years there is so little which the most critical student of his utterances could wish modified or withdrawn.

It was a great day for his enemies when the Pharisees and the Herodians combined their forces in order that they might trap him in an unguarded utterance. They agreed upon only one point—their hatred of the Galilean. The question which they proposed was this: "Is it lawful to give tribute to Caesar or not? Shall we give, or shall we not give?"

The Pharisees, theoretically, whatever may have been their practice, would have said "No;" the Herodians would have said "Yes." But if Jesus said "No" he would be liable to arrest for treason, and if he said "Yes" he would lose his influence with the common people who hated Caesar and his government. How can he avoid giving offense to one party or the other?

"Bring me a denarius that I may see it. . . . . Whose image is this, and superscription?" "Caesar's." The very money that you carry in your pocket, and that you use every day, testifies that you are living under Caesar's government, and *therefore* under obligation to it. Pay it what you owe, but forget not your obligations to the Divine government. The things that are Caesar's pay to Caesar; the things that are God's, pay to God."

"Then came the Sadducees with their question concerning the much married woman and her numerous husbands. Whose wife shall she be in the resurrection?" Believing in no future life it required only this question, they supposed, to show how ridiculous and unthinkable was the hope of existence after death.

What must have been the surprise of these intellectual aristocrats when they were told that their pet question showed nothing so much as their own ignorance. They must be very ignorant of the Scriptures and of the power of God, even to ask it. For when men rise from the dead the power that raises them transforms them, and the Scriptures imply the continued existence of those whom we call dead. All, even those who have passed out of our sight, live unto him.

Whereupon, a scribe who is standing by and listening to the discussion raises the question which of all the commandments is of first importance. It seems to have been an honest question, and the Master-Teacher leads him to an answer that satisfies him.

Each of the questioners receives just the answer which he deserves. The man who is honestly seeking the truth finds it, and is told that he is not far from the Kingdom of God. The Sadducees are shown to be shallow and insincere; the Pharisees and Herodians are caught upon the horns of the dilemma they have so artfully prepared for him.

Only since students have recognized the real humanity of Jesus, has the world done justice to his intellectual

alertness. President Rhees of Rochester University has put it well: Jesus proved himself "as worthy to be Master of his disciples' thinking as he was to be Lord of their hearts."

I have time to notice but one other principle of teaching: "Be what you would have the student become."

Who besides the Master-Teacher ever fulfilled this requirement? How many teachers, if they were honest with their students, would be compelled to say, "Do as I say, but not as I do"? Rousseau, telling other people how to educate their children and putting his own into the foundling asylum; Bacon, writing upon Truth, and Honor, and True Greatness with one hand, and with the other accepting bribes—these are examples of too many who have stood before the world as teachers of morals or religion.

It was not so with Jesus. He was not only great; he was good. Greater than anything he ever said, greater than anything he ever did, we instinctively feel, was the character back of the word and deed. Multitudes who heard his words during his ministry, and unnumbered millions who have read them during the centuries since, have said in their hearts,

"O brother, when such things thou sayest,
I tremble with unspeakable desire
To be what thou must be to speak such things."

The Quarter-Hour Communion

(*Un quart d'heure pour Dieu*)

Conducted by DR. FRANK CARLETON DOAN, author of *Religion and the Modern Mind.*

The Pattern on the Mount.

I.

Those of my readers who are fond, as I am, of mountain climbing will know why I like to preach on the great text taken from Moses: "See that thou make all things according to the pattern shewed thee in the mount." The mountain is the best place I know of to get a life pattern from the Eternal. I have often wished for a mountain here at my back door so I could climb it each day for my "quarter-hour" of communion with God. Nowhere can a man feel quite so deeply the Eternal Presence, or see so clearly the eternal meaning of life as when alone on some great mountain top. If you have ever stood, as I have, on Mont Saleve looking away across the Swiss Valley toward Mont Blanc; or on Helvellyn overlooking the lake-dotted hills of the Lake Region; or on Camel's Hump, or Mansfield, in the thick of the Green Mountains; or on some cliff overlooking the Connecticut Valley; or on any commanding mountain, I care not where or what—you know how it feels to be alone with God and to see his pattern on an eternal scale.

II.

One day this sense of the Eternal Presence came to me with peculiar vividness. I had had a long, hot climb, up much of the way through bracken and briars; for over an hour I was lost in the forest growth on the mountain side. Suddenly I found myself on the very edge of a great precipice overlooking the Connecticut Valley. There I was alone with God, surrounded by the eternal silence. I could see the river like a silver thread stretching for miles and miles up and down the valley. I could see the foothills of the mountain range, growing higher and higher, and yet fainter and fainter, until they finally disappeared from sight in the direction of Mount Washington. At the foot of the cliff I stood on I could see a little mountain village and men like pigmies moving busily hither and thither, each hot and intent upon his own business. I could see the great "state road" leading up into the heart of the mountains, and motors like so many child's go-carts hastening with their restless passengers on to the mountain resorts of the North.

As I stood there I began to see things —and see them straight and clear. Men—they seemed to me like so many moths, so many gnats, burning their lives out in the passions of their own fluttering souls, beating their lives out against the walls they had built about themselves and by which they thought

to screen themselves off from their fellow men.

As I stood there I thought how many men there are who spend their lives in working up some vain display with which to dazzle their kind. And as I lifted my eyes and looked upon the great Display of God—this vast panorama of hills and valleys and forests and plains stretching out before me—I could have laughed aloud at man's folly.

III.

I thought how many men there are in the world who spend their years in pursuit of position and power—they would impress men with their majesty; they would master men and cause them to do their bidding. Again I lifted up my eyes and saw all power about me. Power! Power! Power! That river down there, I could see how, through the centuries, silently, relentlessly, surely, it had cut its way through the solid granite hills and had made an ever deeper and broader channel for itself to the sea! And again I could have laughed aloud at man's pomp of power.

I had been told that John D. Rockefeller had passed by that way a few days before. This powerful man, reputed to be the most ruthless and lawless of that small group of men who so largely control the lives and fortunes of their weaker or less unscrupulous fellows on this earth—this powerful man, with his retinue of motors, had passed by that way on his annual pilgrimage to the mountains. And he had made a great impression on the simple villagers, you may be sure. But as I stood there on the heights I said to myself, "If that poor man should come this way again today, and stop and pile all his wealth up on the village common down there, I wouldn't be able to see it from where I stand!" And again, half whimsically, half solemnly, I wanted to laugh aloud.

Somehow that day it all came to me—the vanities and shams of human life, the absurdity of all our pomp and display, the tragedy of all the impostures we try to pass off on our fellow men. What a figure men do cut, with all their capering and strutting and sweating, when you see them like this, set square up against the Eternal! It would be laughable, if it were not so tragic.

IV.

There is nothing unusual in this experience, I'm sure. We have all had our mounts of vision, though we may never have climbed an actual mountain in all our lives. For every man there have been moments, supreme moments, when he has been alone with God; has caught some fleeting glimpse of the eternal meaning of life. We have all seen visions and dreamed dreams. For each there have been moments of great decision, moments when, by comparison with the great vision, all else has seemed shallow and vain and trivial. There are moments when we have been able to face all the difficulties of life undismayed, and all its dangers and obstacles unafraid.

V.

The trouble is it is so easy to forget the vision; to let pass the dream you dreamed on the mount; to lose the pattern God gave you there. The hard thing is to keep the vision, to make the dream come true, once you are down in the valley again.

This is where our "quarter-hour communion" can help us. We are to spend a quarter-hour each day on the mount. Think of it! Each day to renew that vision you once had and have since forgotten, that dream you had but haven't yet made come true! Some mystics have used the term "recollection" as a synonym for this communing with God. To re-collect God, to re-collect yourself, to re-collect the dreams and visions we all have had in our supreme hours—these mystics are right in saying that this is the essence of all divine meditation. The regular practice of such recollection will work wonders in keeping the soul true to the great decisions it reached, the great visions it saw, the great dreams it dreamed on the mount.

A man who spends a quarter-hour every day on the mount in the Eternal Presence doesn't go on dissipating his life energies, wasting his strength in vain displays and in futile pursuit of power and position. Every day he gets out again the pattern once shown him on the mount; he re-collects the things he saw there; he reconsecrates himself to the great Task God shewed him there as his part in the Eternal Plan.

VI.

No one who has stood on a great mountain top—whether an actual mountain top or some mountain top of the soul—can doubt that there is a God. He may not know just how to define this Veiled Being (to use H. G. Wells' latest phrase in his "God, the Invisible King"), nor just what to make of this mysterious Presence. But that it is there and has a meaning for him—some place for him in its Eternal Plan and Task—this he cannot longer doubt once he has stood on the mountain top. The only thing is to give yourself up wholly and daily to this Task, this Plan, which is yours in the eternal.

VII.

What that great Task, that one Plan, is for you, it is not for me or anyone else to tell you. Every man must ascend his mount of vision alone, and alone find there the pattern intended for him in the foundation of the world. I can find only one rule applying to us all in our mounts of vision. It is this: We must be very sure the task we set ourself is a task worthy of the divine men and women we all are on our mounts of vision; a pattern that will fit into the pattern on which the Eternal is striving to cut out a perfect humanity on earth; a plan that will help the Eternal in its everlasting Task of establishing a commonwealth of justice and love in this world.

VIII.

And don't say, or think, that your life is too insignificant to count in this great world-task of God. To say or think that is to show that you haven't really ascended the mount of vision yet. No life is insignificant when seen in the Eternal Plan. I have learned one thing in all these years of mountain climbing. This: The tiniest foothill is just as much a part of the great range as the highest mountain of them all. Each foothill has its place to fill, each has a contribution to make to the beauty and symmetry of the whole range. It is not its height from sea level, but its fullness and fitness for the place where it is, that entitles it to membership in the great range.

So with us here in this great range of human life we call humanity. From the eternal point of view, which takes in the whole range of humanity, there is no distinction of least and greatest. It is all just one great living humanity and all count, *all*—from the least to the greatest. Your world may look little to you, but it doesn't look little to God; not unless you try to make it look big by being pompous, and by filling your soul with vanities, and thereby making your soul little in his sight. No soul is little that is big with eternal purposes and full with the eternal spirit. No place you can fill is small if it fits into the Pattern shewn thee on the mount.

Our Readers' Exchange

I.

Editor of The Unitarian Advance:

Since our dear Doctor Doan has—in his divinely kind way—quoted from me some expressions which I did not use, may I contribute a word in reply? "Dominant male" or "female" are words which I never use, and "sex equality" is not in my vocabulary, for "equality" is a very ambiguous word, and has constantly to be explained, even in the Declaration of Independence.

What I desired of Doctor Doan was that while inviting us to a spiritual adventure he would help to solve the problem of a language sufficiently inclusive to suit all minds searching for the Eternal.

I asked as a student whether the time had not come to replace some of our crude images, and instead of the pronouns which so mislead the young mind to use more comprehensive forms of expression. The church in its language with reference to this Power within all and through us all is not keeping up with the intelligent thought of people who from a fine sense of delicacy and reverence hesitate to express themselves.

This is one reason why so many thinking men refuse to attend church. The devotional language seems out of date to them. They perhaps do not consider that ministers are often thinking beyond their power of speech, or

beyond what custom permits them to utter.

It was because some of Doctor Doan's expressions seemed to me so adequate and beautiful that I asked an explanation of others that puzzled me. The more inclusive language of religion which poetry so often expresses does not seem to me to depend at all upon "sex equality," but rather upon a larger thought of God. If this thought which endeavors to compass the Infinite transcends our powers of speech, why should we not say so and teach so, instead of constantly using the localizing expressions, the very hands and feet of earlier centuries?

This larger thought and utterance in religion need not at all prevent our reverence for past expressions of faith, or for any sincere word in worship differing from our own. The great devotional poetry and art of the past must always be revered. But new thought demands new expression.

MARION MURDOCH.

Watertown, Mass.

II.

Editor of THE UNITARIAN ADVANCE:

Do you think it quite fair for the officers of the A. U. A. to send the message to the President quoted in the April ADVANCE?

While they claimed to speak only for themselves, they adroitly spoke for the denomination and signed their names *ex officio.*

Without at all entering into the question of peace or war, I have always supposed that we stood for "freedom of thought and word" and that no individual had the right to speak for anyone but himself.

CORNELIA B. WELLES.

Schenectady, N. Y.

III.

NORTHUMBERLAND, PA.

Editor of THE UNITARIAN ADVANCE:

I cannot agree with your editorial note in the April ADVANCE which approves the introduction of the flag into churches. I doubt if it has any proper place there, for in most minds it stands for nationalism, not internationalism; for the rights and advantages of one's own country as against those of other countries. Too often its motto is, "Our country—right or wrong."

Yet I do not decry or disown our country's flag nor the nationalistic spirit, if only it be kept in subordination to, and as an instrument toward, the spirit of brotherhood among the nations. But the present war craze among our people and the oil which the daily press is pouring on the flames show how difficult it is to avoid the selfish nationalistic spirit. Cordially yours,

H. D. CATLIN.

Joseph Priestley Memorial Church.

Report of the Secretary of the Western Unitarian Conference, May, 1917.

We meet this year under conditions unparalleled in the history of the Conference. The records show that no meeting was held in the fateful year of 1861. We are meeting today soon after the entrance of our country into the world war. For some people the very foundations of faith are shaken. Certainly all self-complacence, either personal or denominational, is destroyed. Many meanings and values of life, which had seemed matters of course for us, are now rudely questioned. We were not entirely at ease while we remained mere spectators of the conflict across the sea. Desiring peace and working for it, our efforts seemed futile. Many among us were conscious of a failure to respond to a moral demand; vaguely felt that there was something unworthy and almost shameful in our own immunity and safety while great sister nations were taking part in a world effort towards the higher good. The decision of our government to enter the conflict has purged us of that shame; but has seemed to some to make us disloyal to the spirit of Christianity, which makes love supreme and seeks peace in all things. Apparently, leaders equally courageous and devoted see values differently. In more than one instance minister and congregation do not see eye to eye. Yet the spiritual significance of life is recognized more clearly and a larger opportunity is afforded the church to vindicate its usefulness, even its necessity. When the usual landmarks are destroyed, we may still guide our course by the fixed stars. This is clearly rather a time for intensification and purification of our faith than for attempting to extend the borders of a denomination.

Under such conditions it may seem futile or foolish for me to give, or for you to consider, the usual report of the Secretary. Yet there are accounts to be rendered, conditions to be fairly considered, and plain responsibilities to be met.

Though the Secretary does many other things, the chief service he renders to the Conference is as a *preacher*. During the year just passed he has delivered 101 sermons and addresses. Sometimes his subjects have been assigned or grew out of the occasion, sometimes they have been freely chosen by himself. Ever has he tried to voice a dynamic faith, to make his hearers feel that however hard life may be, or however great its burdens and perplexities, "It means intensely and means good," that every experience *may be* transmuted into larger knowledge, greater strength, wider sympathy, or deeper tenderness; that, in the words of Browning, "Life is just the stuff on which to try our souls."

Your Secretary is also a counselor of ministers and churches. This counsel is not forced upon individuals or organizations, but is always ready in response to proper calls. Some ten churches have been helped in their candidating campaigns with information as to available ministers. A somewhat larger number of ministers have been given information as to vacant pulpits. As Chairman of the Fellowship Committee for the Middle West he has conducted a large correspondence with ministers and students who desire to enter our ministry. These letters have been supplemented by a large number of personal conferences.

Your Secretary has served during the year as business manager of THE UNITARIAN ADVANCE. He is able to report that the subscription list stands at about 1,700, the Middle West leading all other sections in the number of subscribers. He is able to report another year in which receipts and expenditures have about balanced, though this has been accomplished only by the gift of some work which should properly have been paid for and by a slight decrease in the size of the publication.

On May 1, 1916, the Conference purchased outright from the American Unitarian Association such Sunday school materials as it cared to retain on hand. The receipts from the sales during the year have enabled us to pay for all publications taken over and all publications ordered during the year, leaving a small balance of cash in hand and a stock of merchandise which cost us about $225, and which should retail for four times that amount. The generous discount allowed this year by the Association on its Religious Education publications has thus enabled us to take over the new obligations without loss for the current year. A part of the arrangement with the Association is that each church and Sunday school in the Western Conference shall be urged to purchase all its supplies through the Chicago office. We can guarantee quicker delivery of the goods and lower express charges. The distributing centre at Chicago can, however, only be maintained if all churches and Sunday schools in the district make their purchases through it.

MISSIONARY CHURCHES.

The Secretary is expected to report specifically upon the churches of the district which have received aid.

The Third Church in Chicago received a small amount of aid during the first half year, but since that time has relied upon its own resources. The social, intellectual, and religious needs of the young people in this church have been better served the last year than ever before. The church is now so organized that everyone in the church family from the kindergarten to the oldest member receives definite attention. The membership shows a slight net gain during the year.

The church at Youngstown, Ohio, which has received aid from the Association for a long period of years, became self-supporting on May 1. Under the experienced and vigorous leadership of Rev. F. M. Bennett the church continues to make consistent gains, both intensive and extensive.

For nearly a year the church at Dayton, Ohio, was without a settled minister, but late in 1916 it secured as its leader, Rev. J. M. Evans. The best evidence of the growing strength of the church is seen in the fact that it, also, will dispense with outside aid for the coming year.

For the first time in many years we are able to say that every active church in our district, outside the college town churches, will be self-supporting during the coming year. The natural corollary of this situation should be the inauguration of work at one or more new points. The one point most clearly indicated is Canton, Ohio, where a considerable number of services have been held under the leadership of Rev. J. F. C. Auer of Wheeling, W. Va. Several Billings Lecturers have spoken to goodly audiences at this point.

COLLEGE TOWN CHURCHES.

All of the college town churches which received aid have felt pinched a little during the year because of slight reductions in the aid given. Services were maintained during at least a part of the summer at each point.

At Ann Arbor the attendance at all meetings of the Young People's Society has been larger than usual, due to more careful organization of the various committees. The Sunday school has been strengthened by organizing the older classes of both boys and girls into clubs, the boys being directed by a teacher who was the director of one of the city playgrounds during the summer, and the

girls being organized into a Camp Fire Club under the direction of an expert teacher.

At Iowa City, despite considerable losses by death and removal, the church shows a net gain of thirteen in membership with a considerably increased attendance at the morning service. The members of the Y. P. R. U. are taking a larger part in the programs than ever before, each member appearing in some capacity during the year.

At Urbana the work has followed the same lines as in recent years, the attendance being the largest of any of our college town churches.

The church at Lawrence, Kan., is now without a minister, Rev. E. B. Backus leaving in the middle of February to take charge of the work at Erie, Pa.

Services Resumed.

Since our last annual meeting the church at Omaha has secured its permanent leader in the person of Rev. Robert F. Leavens, formerly of Fitchburg, Mass. Services have been held in a dance hall with congregations averaging upwards of one hundred. The church school, though small, is growing and includes classes from kindergarten to adult. A suite of three centrally located rooms is open every week day as "Unitarian Headquarters," serving as a temporary base of operations for trustees, committees, Alliance, the minister, and the parish assistant. Active P. O. Mission work is carried on, and every Sunday evening a light supper is served, followed by singing under professional leadership. Some special services have been held, notably one addressed by Rev. John Haynes Holmes in Boyd's Theater, on which occasion the audience numbered more than five hundred. The church has secured a very desirable lot, appointed a building committee, and selected an architect. The pledged contributions have already reached $26,000, and preliminary plans have been drawn for the church edifice. The promise contained in the report of a year ago is being abundantly fulfilled.

Your Secretary has assisted in the reestablishment of services at three points.

At Sheffield, Ill., occasional services were held on Sunday evening in the fall, and since December 1, Rev. H. H. Burch has been preaching regularly, coming over from Bloomington for an evening service.

At Moline, Ill., where no services had been held for several years, a meeting was called to consider the possibility of disbanding and handing the property over to a local organization which would use it for the welfare and happiness of wage-earning women. After due consideration the suggestion of your Secretary, that a test of holding services should be made before deciding to disband, was accepted. Services were conducted for several months by Rev. J. A. Kyle of Davenport, with occasional assistance from Rev. C. M. Perry of Iowa City. At present Rev. William Yerington is in temporary charge as resident minister.

By correspondence and a personal visit your Secretary assisted in making arrangements for Rev. D. Roy Freeman of All Souls' Church, Grand Rapids, to conduct regular services at Grand Haven. The attendance has been most encouraging.

New Americans.

During the year your Secretary has twice visited our Norwegian mission at Hanska, Minn. The first visit was in the fall, just after the meeting of the Iowa State Conference. Rev. R. W. Boynton of Buffalo, N. Y., Rev. Walter A. Smith of St. Cloud, and the Secretary took part in meetings covering two days and evenings. Despite work in the harvest fields an audience of over two hundred was present at the evening meetings. It is not clear that this will ever become a self-supporting organization, though it has made some progress in that direction. But it is certain that the leadership during the past twenty years has been sound, constructive, and statesmanlike. This particular community of "New Americans" is unquestionably an asset in our national life.

Your Secretary has visited Virginia, Minn., and the Finnish mission, conducted by Rev. and Mrs. Lappala. Mrs. Lappala was ordained to our ministry, your Secretary delivering the sermon, and Rev. R. D. Van Tassel of Sioux City extending the right hand of fellowship and giving the charge. Here, again, members of the local organization are gradually assuming certain responsibilities, both financial and personal. There is a well-organized Sunday school and a considerable mission in a confirmation class in the farming district not far from Virginia. Altogether there is promise and increasing performance in our Finnish mission.

Our Swedish mission failed to attain a permanent organization and denominational aid was withdrawn several years ago. Rev. August Dellgren, who had been our missionary for some ten years, first in Minneapolis and afterwards in Chicago, died on April 7 of this year at the German-American Hospital in Chicago. His sincerity and devotion were great, but he lacked the instinct of the organizer, and it is probable that the influence of his work will abide as a leaven rather than in an organization.

Ministerial Changes.

Since our last meeting there have been many changes, actual and prospective, in the leadership of our churches.

Rev. Gustave H. Zastrow closed his pastorate on July 1 at Humboldt, Iowa, going to Marianna, Fla., where he succeeded the late Rev. Francis M. McHale,

Early in the fall Rev. Dilworth R. Lupton took charge of the pulpit at Louisville, Ky., made vacant by the resignation of Mr. Savage, who took charge of the church at Lynn, Mass.

Rev. Klaas Oosterhuis became minister of our Holland church at Grand Rapids early in the fall, having occupied the pulpit as a supply for several months previously.

Rev. Charles C. Williams, formerly of the Congregational fellowship, became minister of Unity Church, Humboldt, on September 24.

Early in the fall Rev. C. F. Niles, who had served as minister of the church at Menomonie, Wis., for twenty-three years, resigned and has been spending the year at Columbia University.

Early in the fall Rev. James Vila Blake laid down the pastorate of the Evanston church. This church was founded by Mr. Blake and has enjoyed his ministry during the whole twenty-five years of its existence. The church has maintained regular services throughout the year, but has not yet found a permanent successor to the pastorate.

Rev. John H. Dietrich came from Spokane, Wash., to Minneapolis early in November. Naturally, in the many months without a pastor the attendance had fallen off. Since the coming of Mr. Dietrich the audiences have steadily increased until they now number about three hundred.

On December 1 Rev. W. Rupert Holloway, who had been in charge of the Universalist church at Litchfield, Ill., became minister of our church at Alton. Here again there was a long interval without leadership and the task of reconstructing a church had to be faced. The Sunday school has been reorganized, and a Junior Alliance and a Young People's Society, called "The Channing Club," have been formed. A Forum has also been undertaken which is largely supported by the church members, though not a direct activity of the church.

On January 1 Rev. R. D. Van Tassel, who has been four and a half years pastor of our church at Sioux City and who had during that time added seventy members to the church, resigned to become Field Agent of the Fund Commission of the Samaritan Hospital.

Rev. George F. Patterson, after a pastorate of six years, resigned at Kalamazoo to become minister of the church at Peterboro, N. H.

After nearly nine years as pastor of the St. Paul church, Rev. John D. Reid resigned. Rev. F. M. Eliot of Cambridge, Mass., has accepted the call and will take charge early in September.

After a pastorate of seventeen years Rev. Frank A. Gilmore resigned at Madison, Wis., the same to take effect on July 1. During this period Mr. Gilmore has seen the church achieve self-support and add to its equipment a beautiful parish house and an adequate parsonage. For a large section of Wisconsin he has been "minister at large."

Rev. C. F. Elliot, who has served in this district for many years, has resigned at Keokuk, said resignation to take effect on July 1.

Special Meetings.

During the year our district has been favored by extended visits from Rev. John Haynes Holmes of New York, Rev. Samuel M. Crothers of Cambridge, and Rev. Frederick M. Eliot, the last two coming as Billings Lecturers for the American Unitarian Association. While these visitors spoke at many points their coming was made the occasion of a series of special meetings at Cincinnati, Chicago, and Milwaukee.

At Cincinnati a meeting place was secured in the center of the city and two meetings held each day for a week, use being made not only of Mr. Crothers and Mr. Holmes, but also of our ministers from Dayton, Indianapolis, Detroit, and Cleveland. In general our churches have not been favorably disposed to this kind of demonstration, but the results of this venture at Cincinnati were very gratifying.

At Chicago two series of meetings were held. Mr. Holmes spoke on three successive evenings, and the afternoons were devoted to a conference of ministers, some twenty being in attendance. Rev. S. M. Crothers also gave three addresses, but no conferences were held in connection with them. All these meetings were held at Lincoln Centre, save the last, which was a supper at the City Club. The attendance was not so large, nor the results as evident as in the case of the Cincinnati meetings. This may have been due to the fact that Lincoln Centre, the most central auditorium at our disposal, is located at a considerable distance from the center of the city, while the Cincinnati meetings were held "down town."

Two series of meetings were also held at Milwaukee, followed by a third series in which the addresses were given by Rev. A. R. Vail of Urbana. Here these special meetings were connected with a recruiting campaign which is extending over a considerable period.

Our Detroit church has tried the experiment of a regular Sunday evening service. The event has been surprisingly successful. The minister of the church has usually occupied the pulpit, but has had a considerable number of speakers from outside, including Rev. William Sullivan of New York, Sir Rabindranath Tagore, Lincoln Steffens, and Thomas Mott Osborne.

New Buildings.

The new parsonage, at Madison, the gift of Dr. C. H. Vilas, has been completed and occupied by the minister since our last annual meeting.

The new home of Unity Church, St. Louis,

is in process of erection and will be occupied by early fall.

Meadville in Chicago.

Since 1914 the Meadville Theological School has arranged to give its junior and collegiate students the opportunities of the University of Chicago for the summer quarter of each year. The Board of Trustees has recently received from Hon. Morton D. Hull a piece of land in Chicago convenient to the campus of the university as a site for a building to be a home for Meadville students taking collegiate work at that university and for those who come to Chicago for the summer quarter. It has further been determined that, beginning with the fall of 1918, the collegiate work of students registered at Meadville shall all be taken at the University of Chicago. It is hoped that the building may be erected before the date at which this new arrangement goes into effect. A committee, of which Rev. Richard W. Boynton of Buffalo is Chairman, has been appointed to raise funds for a suitable building to house these students. It is earnestly hoped that the churches of this district will give generously to this cause and that the Conference will cooperate with the school in all possible ways.

General Conference.

The General Conference of Unitarian and other Christian churches will hold its next meeting with the Church of the Messiah in Montreal, September 25-28 of this year. The Chairman of the Council calls attention to the fact that "For the first time the Conference will assemble outside the borders of the United States." The date of the meeting marks at once the seventy-fifth anniversary of the founding of the Church of the Messiah, oldest Unitarian church in the Dominion, and the one hundredth anniversary of the Rush-Bagot agreement between the United States and Canada, by which the frontiers of the two countries were stripped forever of the menace of fortifications and other signs of hostility and distrust. That this meeting will be held when nearly the whole civilized world is at war and when we ourselves are no longer exempt will make the significance of this anniversary stand out with even greater clearness, the most striking sign of promise for better international relations the world over when the present war shall end. Shall we not regard attendance at this meeting not only as a privilege, but also as a high duty?

Our Churches and the War.

The ministers of this district have divided on their attitude towards the great war. Since the entrance of the United States into the conflict the attitude of some of our ministers seems likely to be a cause of division between them and their churches. On the other hand, the facing of these issues is sending us deeper into our own souls and making us face the question of ultimate spiritual values. If passive faith is less, the dynamic faith which expresses itself in the active will to good, and in the determination that adequate results shall issue from the great conflict, grows from more to more.

Certain of the old emphases of religion are finding recognition and reinforcement in and through the pressures of the present crisis.

1. Men are rediscovering the truth which recently many things have conspired to obscure, namely, that "Man does not live by bread alone"—that comfort, ease, and luxury are not the supreme goods.

2. Men are finding new confirmation of the truth that as men and nations sow, so shall they also reap. In the suffering and agony of this present time they see something of expiation of the sins of the past. They enter into sympathetic comprehension of the spirit of Lincoln's second inaugural:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

3. Perhaps as never before do we realize that "We are members one of another" and that "If one member suffers, all the others suffer with it." The entrance of our country into the great war emphasizes the common bond and the common life. Henceforth no nation *can* live an isolated life—*can* live or die to itself alone.

Out of the extremity of the world's need comes the cry for a faith that shall enable men to hold fast to the rationality of the universe and shall unite them in constructive effort to achieve the larger embodiment of moral and spiritual values in even the outward organization of the world life. With our history and with our vision this cry comes to our ears with peculiar power and significance. Here is our opportunity and here is our duty. May we be equal to both, bring our full contribution not only to the thought, but also to the effort of our race for the achievement of a larger unity—which means a larger life.

An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust, and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich.

R. L. Stevenson.

WESTERN CONFERENCE NEWS

THE SIXTY-FIFTH ANNUAL MEETING.

The sixty-fifth annual meeting was held at Des Moines May 7 to May 9. Although the place of meeting was so far from the geographical center of the Conference the attendance was very good, some forty-one delegates and seventeen ministers being present. The Conference had the advantage of a "general theme," and, strange as it may seem when one considers the multitude of thoughts floating around in ministerial minds, all speakers centered their remarks upon the one subject of "Unity."

Rev. Rowena Morse Mann, in the opening sermon, showed how science points to a unity of matter, of force, of evolution, and it is for us, in accepting this view, to organize human life for social unity, for brotherhood and peace.

Wednesday morning the Conference gave a hearty welcome to a minister who has recently entered the Western field, Rev. R. F. Leavens, of Omaha. He spoke on "Our Missionary Opportunity." Our democracy should not mean merely free and separate units, but hearty cooperation in social thought and action. So our democratic religion, especially during the war, should stress those things which bring men together for brotherhood. Rev. G. T. Ashley, of the Independent Church of Griswold, Iowa, pointed out, however, that in a strongly orthodox community old dogmas must be attacked and weeded out, otherwise there would be no room for the planting of a more fruitful faith.

At the afternoon session Rev. F. V. Hawley's paper on "Harmonizing Elements in Unitarianism," was well read for him by Mrs. Chamberlain, Mr. Hawley not being able to be present. It presented the milder view of one who lives where the distinctions between orthodoxy and liberalism have been much weakened. We should not try to root out others' beliefs, but rather by pruning, by grafting, by a transformation process, introduce modern views. Rev. J. A. Kyle, of Davenport, in his interesting address on "The Call for Wider Service," said that we have church organizations which represent the genius of the Roman Empire, and of Luther's Germany, and the thought of Calvin and Geneva, and of Old England, but that we have not any organization which adequately represents the spirit and ideals of democracy. We need a revelation of the character of man more than we need teaching about the nature of the Absolute. Rev. J. W. Day, of St. Louis, added to the joy of living, by his address on "Local Independence and National Cooperation." While a mechanical organization is fatal to spiritual religion, a growing faith cannot get along without a cooperation of its parts. In our own church government we have difficulties which arise out of lack of tact, incompatibility of temperament, and geographical and genealogical limitations. The first way to overcome the friction which such limitations produce is to cultivate a sense of humor. The inability of directors who have never visited the West to understand and to sympathize with our religious problems should arouse laughter rather than wrath, especially when we remember that many of us once shared their provincial, Eastern views. The second thing to do is to go to work to make our own churches strong and independent. A church with its future still before it may be ignored, but when it has once reached strength it finds the manners of the higher powers wholly different. The third thing is to remember that no isolated church can get a well-rounded view of the work and needs of the denomination, but must rely upon the wider vision of the central authorities.

In the evening two interesting addresses held the attention of a good-sized audience. Rev. W. H. Pulsford declared that "The Unifying Tendency in Modern Scientific Thought" consisted in its faith in experimental truth. It was a unity which appealed to experience rather than to the emotions. It uncovered an Infinite Energy, which blossomed both in the flowers of spring and in the ideals of man, and was so wonderful, that, instead of fearing it, we should sorrow if we were not a part of it. Prof. Edward S. Ames, of the University of Chicago, spoke on the "Unifying Tendency in Modern Religious Thought." Our interdenominational basis of unity should be along the line of social idealism. Such studies as the psychology of religion, social ethics, religious education, were in all theological schools crowding their way to the front. A certain missionary in China was asked to explain how it was that the "Methodist Church South" had its mission building on the north side of the city street, while the "Methodist Church North" had its building on the south side of the street. Many of our theological differences are quite as difficult to explain today, however much they may have meant years ago. Prof. Ames said the method of liberal orthodoxy in regard to old dogmas was largely one of "a growth in silence." Some of his hearers, however, wondered whether silence would fit all cases. If one could arrange a match to a finish between "a growth of silence" and the dogmatic statements of the Rev. William Sunday, D. D., would "silence" win? Is it not the lack of a more positive attitude than silence towards the older dogmas that makes "Billy" Sunday's dogmatic position apparently acceptable to such large crowds? But, however one might differ at

this point from Prof. Ames, all could agree that to "liberating minds" Jesus is becoming a symbol of social emancipation, and that in our social work we have a point where we all ought to stand close together.

Wednesday morning the Conference listened to a most interesting and sympathetic interpretation of Tagore's writings by Rev. Newton B. Knapp of Hinsdale. Tagore would bring to the East more of the activity of the West, and to the West more of the quiet joy and religious emotions of the East. Above all he would have man feel his unity with Nature, with his fellow men, and with the Creative Life with which they are identical. Rev. G. R. Dodson, of St. Louis, contrasted "The Thought Path and the Mystic Way." He put the emphasis on an intellectual rather than on an emotional unity. When he tried to preach an intellectual gospel from his pulpit he had been told, even by Unitarians, that "God was not in favor of thinking." We are, however, all metaphysicians, the trouble being that we are often unconscious of it. If we would only turn the light of the intellect upon the unconscious metaphysician within we would more quickly reach simplicity and unity. Rev. C. M. Perry, in opening the discussion, said he did not care very much for either an emotional or an intellectual unity. Life would then be uninteresting. Real life was to be found in the diversity, and in the struggle.

The Conference was welcomed to Des Moines by Mayor John MacVicar, and his words of greeting were responded to by the Vice-President, Rev. Minot O. Simons, who presided at all the meetings. The Alliance Session, a report of which is given elsewhere, was well attended. Especial pleasure came from the inspiring and energetic address of the National Corresponding Secretary, Mrs. Mary B. Davis. If our men missionary speakers could only arouse the same interest and enthusiasm how our denomination would grow! The Conference pleased itself by passing the usual number of resolutions. It made one important change in its organization when it determined to be represented before the public by an executive officer with a higher title than Secretary, and so elected Rev. E. C. Smith to the office of President, his duties to remain much the same as before. Mr. Smith was obliged to return to Chicago before the final business meeting, so opportunity was given to say many words of praise for his diplomatic and efficient work, without embarrassing him. Especially was the Annual Report of Mr. Smith commended as one of the best ever delivered before the Conference. The Des Moines church was most generous in its hospitality, and the meetings ended with a banquet presided over by Prof. Hanna, President of the Board of Trustees of the Des Moines church, and three times mayor of the city.

The following officers were elected: President, Rev. E. C. Smith; Vice-President, Prof. Morgan Brooks and Rev. Minot O. Simons; Treasurer, Mr. Charles B. Foote; Secretary, Miss Lina Scheible; Trustees to May, 1920, Rev. Fred V. Hawley, Rev. Walter F. Greenman, Rev. George R. Gebauer, Rev. Arthur L. Weatherly, Hon. Woodbridge Ferris, Rev. Rowena Morse Mann, Rev. Curtis W. Reese; Trustee to May, 1918 (to fill vacancy caused by resignation of Mr. Charles Grilk), Hon. Morton D. Hull.

ROBERT S. LORING.

RESOLUTIONS PASSED AT THE SIXTY-FIFTH ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

Whereas: The Trustees of the Meadville Theological School have accepted the splendid gift of their Chairman, Hon. Morton D. Hull, of Chicago, of a lot of land at the corner of Woodlawn Avenue and Fifty-Seventh Street, Chicago, and have appointed a Building Committee to solicit funds and proceed with the erection thereon of a Meadville House in connection with the University of Chicago,

Resolved: That the Western Unitarian Conference cordially welcomes the accession to our Liberal forces in the Central West which will come with the presence of professors and students, forming an outpost of the Meadville Theological School, at this great center of learning; and further

Resolved: That we heartily commend this Meadville project to the support of our churches, Alliance Branches, and men and women of means, as worthy—even in this time of national stress and sacrifice—of their loyal and generous consideration.

Resolved: That the Western Unitarian Conference notes with great satisfaction that with fewer exceptions than have existed for many years the local churches of this district are fulfilling their purpose as aggressive missionary units in what is essentially still a pioneer field of Unitarian influence.

Resolved: That it commends to the President of the Conference the value of the cooperation for missionary propaganda of churches which are within the same neighborhood.

Resolved: That the Western Unitarian Conference hereby records its approval of the efforts now being made to secure in the present exigency a nation-wide prohibition.

Resolved: That the Western Unitarian Conference regards the service of churches in college towns of supreme value in fostering the growth and perpetuating the influence of the Unitarian gospel in the growing cities East and West. Therefore, be it

Resolved: That in the judgment of the

Conference the curtailment of the denominational support of these posts should be the last made in any exigency of financial disability.

Resolved: That the Western Unitarian Conference records with gratitude the bountiful and gracious hospitality of the Unitarian Church of Des Moines on the occasion of its sixty-fifth annual meeting.

Resolved: That the Western Unitarian Conference takes a pardonable pride that the history of this country abundantly testifies that the Unitarian churches have always been whole-heartedly and effectively devoted to the nation in every effort to maintain the highest standards of national life both in peace and in war time.

The Western Unitarian Conference further notes with great satisfaction as a sign of the times that the trustees of churches, viz., the Church of the Messiah of New York and the Unitarian Church of Summit, N. J., while differing radically from the extreme pacifist positions expressed by their ministers, yet recognizing the varied and widely useful services of respected and loved ministers, have voted heartily to request that this difference upon one only, though important matter, should not be allowed to cripple or discontinue a service which they believe to be of greatest value.

Resolved: That in the judgment of the Western Unitarian Conference it will be of advantage to said Conference that its executive officer bear the title of and be the President of said Conference; and in order that this may be done the Board of Directors is hereby directed to pay in future to the President such salary as has heretofore been paid to the Secretary; and to pay in future to the Secretary of the Conference such salary as is now paid to the stenographer and clerk.

Resolved: That a committee of three be appointed by the chair to consider the advisability, possibility and methods of putting the ADVANCE or some other denominational magazine in all the homes represented in the churches of the Western Conference.

Resolved: That the findings of this committee be transmitted to the pastors of our constituent churches with the request that it be read to their congregations.

Resolved: That the attention of the churches of the Conference be called to the *Christian Register*, the only weekly paper in the denomination, as a means of diffusing the news and ideas of the denomination.

TREASURER'S REPORT FOR THE YEAR ENDING MAY 1, 1917.

RECEIPTS.

Balance May 1, 1916	$2,839.20	
1916 contributions received late	203.00	$3,042.20
Subscriptions, churches		1,606.25
Secretary in the field		35.00
Endowments		30.00
Interest on investments	$2,156.00	
Less accrued on purchases	15.25	2,140.75
From Book Account		35.00
Investments redeemed:		
C. B. & Q. Ry. 4% Bd.	$300.00	
Acc't McMahon loan	50.00	350.00
		$7,239.20

PAYMENTS.

Salaries	$3 280.00	
Rent	510.00	
Light, postage, etc.	157.85	3,947.85
Secretary in the field		140.00
Investm'ts, Middle West Utilities 6% bonds at 99	$1,485.00	
Savings Acc't Corn Ex. Nat'l 3%	400.00	1,885.00
Total Payments		$5,972.85
Balance on hand		1,266.35
		$7,239.20

Respectfully submitted,
CHARLES B. FOOTE,
Treasurer.

CONTRIBUTIONS FROM CHURCHES.

(Including amounts received after report was made out.)

Ann Arbor, Mich.	$ 10.00
Bloomington, Ill.	10.00
Champaign (Urbana), Ill.	12.00
Chicago, First	300.00
Chicago, Unity	100.00
Chicago, Third	20.00
Chicago, All Souls'	25.00
Cincinnati, O.	100.00
Cleveland, O.	300.00
Dayton, O.	10.00
Des Moines, Iowa	10.00
Detroit, Mich.	50.00
Duluth, Minn.	10.00
Evanston, Ill.	20.00
Geneseo, Ill.	40.00
Geneva, Ill.	10.00
Griswold, Iowa	25.00
Hanska, Minn.	8.00
Hinsdale, Ill.	10.00
Hobart, Ind.	10.00
Humboldt, Iowa	10.00
Indianapolis, Ind.	10.00
Iowa State Conference	25.00
Jackson, Mich.	15.00
Kansas City, Mo.	10.00
Lincoln, Neb.	21.00
Louisville, Ky.	10.00
Luverne, Minn.	20.00
Madison, Wis.	26.00
Marietta, O.	5.00

Milwaukee, Wis.	50.00
Minneapolis, First	25.00
Minneapolis, Free Christian	10.00
Omaha, Neb.	10.00
Onsted, Mich.	1.00
Quincy, Ill.	16 00
St. Cloud, Minn.	5.00
St. Louis, Unity	50.00
St. Louis, Messiah	82.00
St. Paul, Minn.	66.75
Sioux City, Iowa	30.00
Streator, Ill.	10.00
Toledo, O.	50.00
Wichita, Kas.	10.00
	$1,648.25
Mrs. H. B. Scott, Burlington, Iowa	10.00
Mr. A. R. McAlpine, Chicago	3.00
Mr. and Mrs. Lewis H. Williams, Waukegan, Ill.	2.00

May 3, 1917.

We, members of an Auditing Committee appointed for the purpose, hereby certify that we have examined the accounts of the Treasurer and the investments of the Conference and find all correct and in order.

ELEANOR JOHNSON LYNN,
JOSEPH W. HOSMER.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Hinsdale, Thursday, May 3, 1917, at 11 a. m., the President, Mrs. Lynn, in the chair. After the usual business was transacted, the President introduced Mrs. George Furzer, who gave a very fine reading of Peer Gynt, Mrs. Hance playing the Grieg music. About fifty-five were present. A delicious luncheon was served by the Hinsdale Branch. Auto rides about the town and a social hour were heartily enjoyed by all. The next and last meeting will be June 7th, in Geneva, at Mrs. Long's home.

A. M. COXE,
Secretary.

THE PROPOSED MEADVILLE HOUSE IN CONNECTION WITH THE UNIVERSITY OF CHICAGO.

The Meadville Theological School was founded at Meadville, in northwestern Pennsylvania, in the year 1844, by Harm Jan Huidekoper, primarily to prepare missionary preachers for the then new West. For nearly seventy-five years the School has furnished Unitarian and other Liberal ministers to all parts of the United States and Canada, as well as to foreign countries. Meadville graduates have occupied and are occupying some of our leading pulpits and posts of denominational responsibility.

While the privileges of the School will always remain open to men and women of practical, rather than of purely academic, training, the larger demands of the churches require that collegiate preparation be insisted on whenever feasible. To this end, the School has allied itself with the University of Chicago, and after a successful experiment of sending a professor and students for two years to Chicago for the summer quarter, it now proposes to erect a Meadville House, for use all the year round, on land generously given by the Chairman of its Board of Trustees, Hon. Morton D. Hull of Chicago. The lot is close to the University and diagonally across from the First Unitarian Church.

An appeal is hereby made for the sum of $60,000, one-half for the building, and one-half for its partial endowment. A form of pledge will be sent on request. Payments may cover two years from July 1, 1917, if desired. Address all communications to the Chairman of the Building Committee, Rev. Richard W. Boynton, 83 Ashland Avenue, Buffalo, N. Y.—Committee: Rev. Samuel A. Eliot, D. D., Boston; Hon. Morton D. Hull, Chicago; Rev. John H. Lathrop, Brooklyn; Dr. Rowena M. Mann, Chicago; Rev. Eugene R. Shippen, Detroit; Rev. Ernest C. Smith, Chicago; Pres. Franklin C. Southworth, Meadville; and Charles H. Strong, Esq., New York.

MIDDLE STATES' LETTER

Can preaching easily be *too personal?*

Sometimes, I know, in evangelical churches men find it so, as did John B. Gough's acquaintance who, though the sole attendant one rainy Sunday, had insisted, being a paying member, that the minister go ahead. But in our Unitarian churches? Even under such extreme circumstances? And would it be an evil after all? These were some of the queries suggested by the comment of an Elizabeth layman on a series of missionary topics used there recently. They ran: "Our Summons to Clearer Thinking—Are You Satisfied with Your Creed?" ". . . to Wider Service—Are You Satisfied with Your World?" ". . . to Nobler Living—Are You Satisfied with Yourself?" That last he thought was rather personal. Fearing lest it was and so (perhaps) in bad form, I submitted to a galaxy of our ministers the following conundrum: "What should be the general character of our Liberal evangelism? Should we talk about our doctrines, or, minus sundry eccentricities of thought and gesture and diction, still talk *at* people *a la* Mr. Sunday?"

To this—oh, some answered it as will presently be seen. Quoth Wiers—the same who wished this letter on me, and whose church, by the way, carried on a very successful can-

vass the past winter. They went out two by two, forty of them, one Sunday to call on all the families in the parish and collect printed blanks on which folks had noted down not merely the money they would give but, together with their criticisms, what feature of the church work interested them most—quoth Wiers, I say, of Montclair:

"My own experience is that the character of our evangelism must be somewhat doctrinal, alien though that trend is to most of us. It is meant to reach, not our own people primarily, but those out of harmony with the evangelical groups. And most of these who can be reached are so going through a period of reaction from orthodoxy that they are keen about the discussion of the insufficiency of the old doctrines, and the validity and practicability of ours."

Thus Wiers. Miss Padgham of Rutherford would agree with him, I gather. And Dr. Moore of Schenectady slants that way, albeit he considers "war time a poor time for Liberals and their evangelism. War intensifies the herd instinct and emphasizes forms thought to be outgrown." None the less, be it noted, his society has just broken ground for their new building, whose corner stone will be laid by "Mr. William H. Taft" (an ex-president, I suspect) on June 13.

All these for doctrines—on the whole. Turning south, however, toward a warmer climate—well, Dr. Cressey of Staten Island writes: "Liberal evangelism should have an emphasis which will lead the rigid evangelical to regard the movement as merely ethical, while in fact the great beliefs of universal religion are so broadly developed that they become the inspiration and foundation of ethical life." Reeman, of Trenton, after remarking that "It should certainly deal with the great vital themes of faith—in the terms of the best modern outlook and knowledge," adds, "More than this, if it isn't practical it will be worthless, and if it isn't personal it will be utterly pointless. . . . It should also be popular, couched in the living terms of present-day life and experience; . . . must face problems squarely and not flinch them; . . . and serve to interpret the heart of modern democracy to itself." While still further south Rev. W. D. Parry, of Philadelphia, out of his Methodist experience, answers thus:

"I believe the practical and personal to be the most effective method of proclaiming Unitarian principles. I am convinced that the greatest asset of the Sunday party is the personal appeal made before and during his campaigns. I think one reason he has such a large hearing is that he speaks a language the people understand. This can certainly be done without the introduction of vulgarity. Doctrinal preaching is never popular, is more or less abstract. Unitarian principles are being preached in any number of orthodox pulpits and received without protest by large congregations." "I am trying in my own preaching," he continues, "while avoiding shallowness to be simple and practical."

And he appends some recent sermon topics, which were asked of him and of others. Indeed I have scattered around me a great collection of such, sufficient to keep me going for the next three years—even if the war lasts that long. For some of them bear on it just a little. Not so much in New York, perhaps, where, with other things to think of, they are explaining at the Messiah, "The Moral Defect in Billy Sunday's Revivals," and "Who's who in Billy Sunday's Hell?"—but outside. At Schenectady, through April and May, Dr. Moore is dealing with the effect of the war upon America and religion, "What America Can Do to Prevent Diplomacy Being a Menace to Peace?" At Trenton, during May, Reeman speaks on "War and the Babies"; "The Task of the Churches in War Time"; in June, "After the War What?"; "Is the World's End at Hand?"; while over at Pittsburgh, where on April 15th, with five hundred present, they consecrated a flag in an impressive service, Dr. Mason has delivered not only a thoughtful but inspiring address, since printed, "On the Edge of War," but sermons on "The New Birth of Democracy," and "The Preparedness of the Mind of America." "Accept, oh God, at our hands this outward pledge of our souls' supremest offering. While it remains a symbol of only one nation, may it stand for that which is so true, so just, so merciful, so human, so divine that it shall be honored by all the nations of the earth"—thus runs the common prayer at the service referred to. In the same spirit are the resolutions adopted by the Church of the Saviour at Brooklyn: "We pledge our cooperation in the effort to bring the world conflict to a speedy conclusion, still trusting, praying and striving that out of all the present horrors there shall come more universal justice in government, more civil and religious liberty to all peoples, more brotherly regard for the rights of all mankind. . . ."

"May we still have a country and even love it?" asks Dr. Sullivan in the last number of *Faith and Freedom* (published by All Souls', New York). And he answers much in the spirit of Mazzini: "Therefore, it is actually the duty of mankind not to destroy but to accentuate national differences, and then to bring their several gifts to the one altar of humanity."

Dr. Sullivan—may I say right here?—was at Passaic on April 24, he and Edmund Reeman, B. B. (Beloved Brother). And before them some two hundred and twenty-nine enthusiastic others, including large delegations from outside—thirty from Rutherford—all gathered for the first general meeting since 1866 of our Northern New Jersey churches.

And next in the fall we are to have a mammoth men's supper (or dinner, if prices do not ascend too rapidly) at Montclair, probably. Hardly less a success I imagine was the May 4th gathering of the New York League at Flushing, where Dr. Frothingham had before him not only "A Vision of the Future," but one hundred and fifty substantial human beings (women chiefly) and behind him three handsome—oak pulpit chairs, just presented to the Flushing church by the South Church, Boston, where they had been used in Dr. Hale's day. More inspiring than the chairs, though, was Dr. Ecob's word of greeting. And Brooklyn, too, has received something. When, April 19, they celebrated the seventy-fifth anniversary of the organization of the Church of The Saviour along with greetings from Presbyterians, Episcopalians and other godly people, sketches of the history of the church, a word from its only living ex-minister, Rev. S. A. Eliot, and stirring addresses on the "Meaning of Unitarianism" by Messrs. Crothers and Sullivan—along with all these blessings came this announcement from the pastor, that the property at the rear of the church, on Monroe Place, including a dwelling and a three-story building, had been given (donor unnamed) to the society, and will be used for club and class work, a minister's study and church offices. No wonder Mr. Lathrop spoke the next Sunday on "The Outlook for the Future." Yet the Future? Look at the Church of the Messiah—where not only was John Masefield's "Good Friday" presented on Good Friday and Easter Sunday evenings before large audiences, but "May 1st our total of *new members for the year* stood at *192*." Frankly, isn't that just a little grasping? Even Poughkeepsie does not claim quite that, and they have Vassar college to draw from with four professors and fifty to sixty students classified as Unitarians. The church held its annual meeting in April, the biggest ever, and heard from their new neighbor at Newburgh, Rev. C. J. Harris. Attendance at services the past winter has also been the biggest ever. Meeting in the Hicksite "tabernacle" many Friends come in, especially since Dr. Sunderland has just been giving a series of six morning addresses on "The History and Religion of the Friends," taking up the lives of Fox and Woolman and Whittier. In the evenings he has spoken on our "Faith."

From Dunkirk also comes a cheering report. Speaking both there and at Fredonia in the opera house, Mr. Adlard has drawn large audiences with such striking topics as "Have the Unitarians any Religion?"; "G. B. Shaw and Jesus"; "Does College Education Destroy Religious Faith?"; "Can We Speak with the Dead?"; and "The Truth About Tom Paine." Outside calls on him are numerous, among them for a course of public lectures on the English poets given at the City Library.

Mr. Snyder sends from Pittsburgh a word equally good. They held their annual meeting at the North-Side church there April 11th, with two hundred and sixteen resident members reported, thirty-three of whom were added the past year. The Sunday school is growing—a membership contest on between the "Reds" and the "Blues"—while they have *only* three adult classes. And the minister has preached eighty sermons the last twelve months, given thirty-nine church school addresses, and fifty other lectures. He has attended two hundred and ten church and civic meetings, made eight hundred and two pastoral calls and read ninety books. Sunday mornings recently his sermons have been based on the message of such poets as Stevenson, H. H. Jackson, etc. From his evening subjects let me take two suggestive ones: "Catching Up with Jesus," and "If You Were God (What Would You Do?)" Oh yes, and there is another, "Setting the Pace." He does it. Though across the river is a live church also. And May 6th 'twas invited by card to join with Dr. Mason in a petition for "National Prohibition as a War Conservation Measure."

But then they have Meadville near at hand, Meadville with its Summer Institutes for Social Service and Religious Education, to which I would call your attention once more ere I turn back to Germantown and the Joseph Priestly Conference. They held it April 25th. With eleven speakers on the program it was a busy day, I feel sure, though I hardly know what they talked about, the subjects, save two, being unfortunately omitted from the printed announcements. But Forbes of Boston was there, and Lyttle of Brooklyn, and Professor Bowen—so it was good. While as for topics, you have had enough of them anyway for now—and I too. Amen.

K. E. Evans.

SOUTHERN CONFERENCE NOTES

The following resolution was adopted at the annual meeting of the Southern Unitarian Conference:

"Resolved, That the Southern Unitarian Conference, assembled at Chattanooga, Tenn., May 10, 1917, give its heartfelt approval of the action of Congress and the President of the United States in entering the present European war on the side of justice, freedom and democracy, and that it pledge the support of all its means and strength, and even the lives of its members if need be, that the great end set forth by the President in his message may be carried to complete fulfillment."

THE NEW ENGLAND LETTER

THE ANNIVERSARY MEETINGS.

Once more have the exiles seen Zion—have tramped its spiral streeets, bowed in the quiet of King's Chapel, dozed (momentarily) in the capacious pews of the Arlington Street Church; clasped the hands of the chief priests on Beacon Hill; helped shake the walls of Tremont Temple with thunderous applause; yea, and not to forget two other well-known shrines of Liberalism, have lunched with good Christopher R. Elliot at Bulfinch Place, and slept at the Commonwealth Hotel. Generous the hospitality proffered there and elsewhere. Is Boston cool-headed? She is no less warm-hearted, even the weather being tepid—at intervals. While if the heated debates, some anticipated, were not "pulled off," why, the pilgrims had all the more time to discuss the war *outside.*

And the pilgrims, be it noted, were not few—despite rumored reports of submarines and the surer prospect of increased taxes. Few? Eight hundred was the number of official delegates and life members present at the annual meeting of our missionary body—to say nothing of the crowd in the galleries—while still more suggestive were the records of the Hospitality Committee, showing 447 men, women and ministers registered there from New England (outside of Boston), 98 from the Middle States (20 of them clergymen), nine from Canada, 22 from the Western Conference, four from the South, and one (Rev. Earl Wilbur) from the Pacific Coast. Five hundred and eighty-one delegates, that is, there were altogether (Alliance and Association), most of whom patronized the meetings quite faithfully—considering man's physical and spiritual limitations, and what with the host from the Back Bay, etc., kept said meetings well attended—1,500, say, at the Festival, 2,000 at the Alliance platform meeting. Nor were religious education and temperance neglected. Indeed, the latter—but which was the temperance meeting? For, aside from its reendorsement by its long-tried champions of the Temperance Society (whose new president is John Haynes Holmes), behold the Alliance (now led by Miss Lucy Lowell, of Boston) and even the Unitarian Association itself went on record for "War-time Prohibition."

Which suggests that we could not get away from *the war* even had we wanted to. No. It dominated the week. Beginning with Dr. Sullivan's eloquent sermon Sunday evening on "Liberalism and Democracy," on and on through Monday's addresses on "The Mobilization of Our Spiritual Forces" by Messrs. Griffin, Frederick Eliot, and Goheegan, and Tuesday's and Wednesday's, likewise, the watchwords and hopes of the great conflict were echoed again and again. Possibly little really *new* was said, the speakers sometimes but following in each other's footsteps. Possibly also a bit more of "what we should do to help" and a bit less of "why we should do it" would have done no harm. Some of us were glad Rev. D. B. Eddy (Congregationalist) spoke so frankly on "The Moral Challenge of our Army Camps." Yet these are but minor criticisms. Certainly, as with the flags of the Allies draped above the platform, Rev. Carl Voss in stirring words pledged the allegiance of the "German-American" and President Eliot in his annual address declared "we are in honor bound to resist the aggressive autocracy that tears up treaties as mere scraps of paper, that tramples on the weak, that casts the helpless into bondage" and then went on to ask, "Have we the spirit for this mighty business—the moral resolution that makes us equal to our task?"—well, listening to such speeches, not even the most jealous patriot could complain that Unitarians were disloyal.

And still less could he do it after the Festival Wednesday evening. Then—not always the case—the high-water mark of the week was reached. The old traditions were revived. Four speakers were on the program, men who jested little, did not feel obliged to. Rather clearly and sympathetically they told of the spirit of America and France and Great Britain. Somewhat critical, Dr. Richard Cabot, of the first. The eagle was not allowed to scream. "The American soul has got to face death but death should not find us half dead." Yet we, he said, have "the character of stubborn hopefulness." Of France, Prof. Chas. Grandgent spoke with graceful appreciation—"Their dream of equality and fraternity is now being translated into actuality through service and through sacrifice." Of England, the Rt. Reverend Chas. Brent was the earnest interpreter, albeit some of his hearers still doubt whether the British lion is quite the altruist he pictured. (Has it really become a sin in these days for a nation to look after its own welfare?)

And then came Dr. Chas. Eliot, chairman of the evening. In his own quiet, clean-cut fashion he restated America's obligations, her share in the struggle as "a comrade of these other great democracies with which her alliance is to be sealed as she gives of her blood." Whereat the great majority of the audience, many of whom, ministers included, had sons under the flag, applauded thoughtfully, earnestly. No, evidently Unitarians in general are not "pacifists." But what of those that are? Well, that some of them, while still deeply regretting the war, have become resigned to it, or at least are willing to give the majority its chance without undue controversy, was evident both from private conversation and from their attitude at Tues-

day's business meeting. There resolutions of all kinds were introduced, were read (a doubtful innovation) just by title, and referred to the business committee. The one reported by the latter was a generous affair, supporting the government in terms which about everybody from a Quaker to a Bernhardi could endorse. Still, exception was taken to it. "Reaffirm our belief in freedom of speech," it read, "so far as is compatible with public safety." Whereupon Rev. Mr. Pinkham, of Melrose, moved that the clause italicized should be stricken out, and had considerable support on a *viva voce* vote. But though opportunity was given, there was *no discussion*, and his amendment defeating the committee's resolution went through with scarcely any negatives.

Thus Tuesday. Thursday, however, the extreme "pacifists" were heard from at the meetings of the "Fellowship for Social Justice." These last drew some who were simply curious, yet who listened with sympathetic respect to Rev. Chas. Joy, lately of Portland, as with tragic quietness he reaffirmed his nonresistant principles—were more respectful, indeed, than were some of the "pacifists" a bit later when, in debate, Rev. A. E. Mason spoke on the other side. As to the resolutions passed by the Fellowship—they were formidable in number and phraseology. The draft was, of course, assailed and war denounced and free speech exalted and the A. U. A. officials admonished to consult the churches before formally endorsing the government. Then, too, 'twas decided to introduce an anti-war resolution at the Association meeting next year. Yet the vote by which this decision was made (16 to 7) was a commentary on all of them. In other words, the number of members participating was too small for their action to have much significance. "I want to know," Dr. Doan had said at the start, "whether we are a radical body? Are we as dangerous as we like people to think? Only the radicals believe in God. How many here have protested against the slow starvation of German women and children through an illegal and indefensible blockade? The trouble is, fifty per cent of us are radicals and the others only think they are." Later another member asked why the Fellowship seemed to be waning in influence.

But enough of the war—its supporters and its critics. Did it color many of the addresses? Still other things were talked of—as on Monday when Dr. Boynton and Rev. A. J. Muste of Newton (Congregationalist) discussed "New Ideas in Theology" a la "Mr. Britling"—and again Tuesday, when leaders and workers reviewed some missionary enterprises of the past year, Reeman telling of Trenton, Fairley of Paterson, Messrs. Jalkanen and Tagliatela of their labors among the Finns and Italians. Noteworthy, too, was Rev. J. M. Evans' breezy account of his pilgrimage from the little chapel in Wales to his present church in Dayton. As for business that day—we endorsed ministerial pensions once more, and elected the new year's officials by practically unanimous votes—Rev. Sam'l Eliot for President of the A. U. A., Edward Letchworth of Buffalo and Rev. Minot Simons of Cleveland for its western directors—and passed a few minor resolutions; and—and—what else? But while everything went through smoothly, still we missed Mr. Fox from the platform.

Then Thursday came the Sunday school meetings at Ford Hall. Well attended they were, as has been said, and, as usual, worth while. In opening, President Lawrence reviewed the history of the society. Started ninety years ago, it was a pioneer in religious education, and now, "as our fathers strode so boldly forward, we in turn must dream great dreams and set our hands to great deeds." Interesting also was the open discussion conducted by Mr. Seecrist later, and Percy MacKaye's suggestion in his address that one way to develop the international mind was through community pageants.

Again that evening Dr. Dodson of St. Louis (also this year's speaker at the Berry St. Conference) sounded the summons forward. "Man is not merely pushed," said he, "he climbs. Life rests not only on the past but on what *one sees ahead.* What a man *can* do depends on what he knows but what he *will* do on what he loves. In the main, religion is prophetic. The function of the church is to hold up spiritual ideals, born indeed of instincts that are already groping their way." "The church," said Dr. Cope following him, "should spend less time in reconverting the adults and more on educating its children."

Then Friday came the Free Religious Association—but also the summons homeward, home from a week which had no startling incidents, heard no epoch-making speeches but where the general average of thought and spirit was high. Did we mark time a little? But who does not these days? *After the war—!*

K. E. Evans.

REPORT FROM MEADVILLE CONFERENCE.

The recent meeting of the Conference at Buffalo showed that the churches of this district are in a sound and prosperous condition and are eagerly looking out for means to increase their growth and to extend their influence. It was a very encouraging gathering, and its enthusiasm is in this way sought to be handed on to you. It was the conviction coming out of all the sessions that our Unitarian churches are greatly needed now and have a work to do which none others can do so well; and that we have a definite contribution to make to the religious thought and life of our country and of the world. We were shown an inviting opportunity for service, and there was the evident desire to prepare ourselves for accepting and meeting it.

Resolutions were passed which urged upon

our national bodies the necessity of doing systematic work in meeting current revivalism, and in promoting acquaintance with our faith. Another resolution called for the publication of more books written from the Unitarian standpoint. For this a special and large fund is needed. It is hoped that some individual may be found amongst us who will take this interest to heart and endow such an enterprise, making for himself a fitting memorial and furnishing continuously a source of strength to our Unitarian cause.

There are promising missionary points in the Conference district. The mission begun at Fredonia, N. Y., and assisted financially by the Conference last year, was heartily commended again, and our help offered for this year.

The new movement at Niagara Falls is especially important and has the prospect of becoming a permanent organization, making a church in an important city. The Conference voted its confidence in the Niagara Falls movement, and called it to the attention of our national association and offered our own assistance. Other missionary points are inviting, and an amount of work can be done in our vicinity which is measured only by our funds, and time, and strength.

Our churches should remember the Conference and these pledges when planning their finances, and should all send some contribution to the Meadville Conference. You are reminded of this now, and in the fall another definite appeal will be sent with the expectation that then gifts to meet our pledges and extend our work will be promptly sent.

The Theological School at Meadville, about which our Conference gathers, is planning larger and better work than ever, and is meeting the needs of modern churches in the training of ministers. All the organizations, such as Alliances, young people's societies, and other interests are active and hopeful. It is such a message that the Meadville Conference sends to you.

For the Executive Committee,
HENRY T. SECRIST, *Secretary.*

MRS. HANNAH DEAN MILLER.

Mrs. Hannah Dean Miller, the loving and devoted wife of Rev. Milton J. Miller, the minister emeritus of the First Unitarian Church of Geneseo, Ill., passed away on Sunday morning, May 13, in her eighty-ninth year. Mrs. Miller was a lifelong apostle of the Unitarian gospel. Coming to Geneseo with her husband almost fifty years ago, together they helped organize the church in 1868, and together they labored in the interest of the liberal faith and for the cause of humanity through all these years. For many years Mrs. Miller was a leader in the religious, literary, and philanthropic activities of the community. Richly endowed by nature with such gifts and graces as fitted her to carry to successful issue all the enterprises in which she took part, her long life has been a rare example of the great possibilities of undying devotion to a great ideal, which in this case was her church. For the church she lived; for it she planned great things with rare insight and foresight; and for it she died, a devoted and consistent servant of God. The funeral services were held in the local Unitarian church and were conducted by the Rev. Arthur M. Judy, of Davenport, Ia., and the Rev. William Lord McKinney, of Geneseo. In his sermon the minister spoke of the significant fact that the final summons came on Sunday morning just as the church bells were ringing their call to worship; that the very hour which meant so much to her who loved the church of God, and to which she looked with fond devotion each week, was the time when the call came to the higher life.

FELLOWSHIP NOTICES.

Rev. Thomas Montgomery Mark is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending November 3, 1917.—Charles T. Billings, Julian C. Jaynes, Harry Lutz, Committee for New England.

Rev. John Merrill Paige is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending November 3, 1917. —Charles T. Billings, Julian C. Jaynes, Harry Lutz, Committee for New England.

Rev. Aars Johannes Jalkanen, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted May 21, 1917. Charles T. Billings, Julian C. Jaynes, Harry Lutz.

THE REVIEWS.

The Unpopular Review for April-June presents these piquancies: "The Last Barbarian Invasion?" "The Legend of German Efficiency;" "The Weakness of Slavic Polity;" "The Future of Industry;" "The Right to Life;" "Self-Advertising;" "Some Fundamentals of Prison Reform;" "Making Too Much Profit;" "On Being a Professor;" "On Being a Hermit;" "The Journalization of American Literature;" "The 'Conspiracy' Superstition;" "Some New Light on the Future Life."

The Harvard Theological Review for April contains: "The Development of Christian Institutions and Beliefs," by Alfred Fawkes; "English Opinion of Luther," by Preserved Smith; "The Genesis of St. Augustine's Idea of Original Sin," by Ernesto Bonainti; "Preaching and Worship," by Frederic Palmer.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals, are kept on sale and for distribution.

REV. ERNEST C. SMITH, Secretary

MISS LINA SCHEIBLE, Headquarters Clerk

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For What Do Unitarian Churches Stand?

For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.